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GEORGE MASON
of Virginia

By
ROBERT C. MASON
1919

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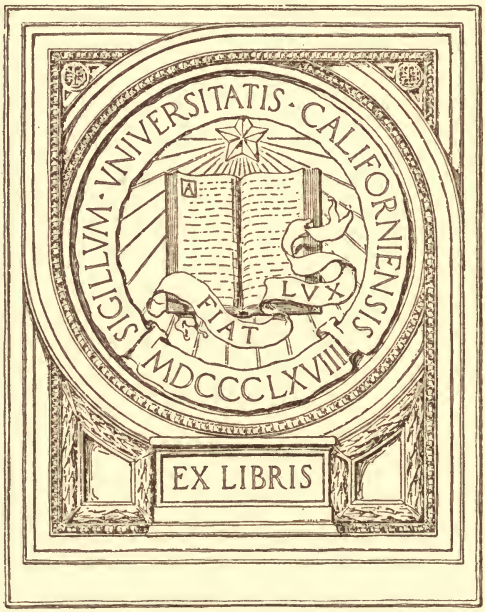
Robert C. Mason



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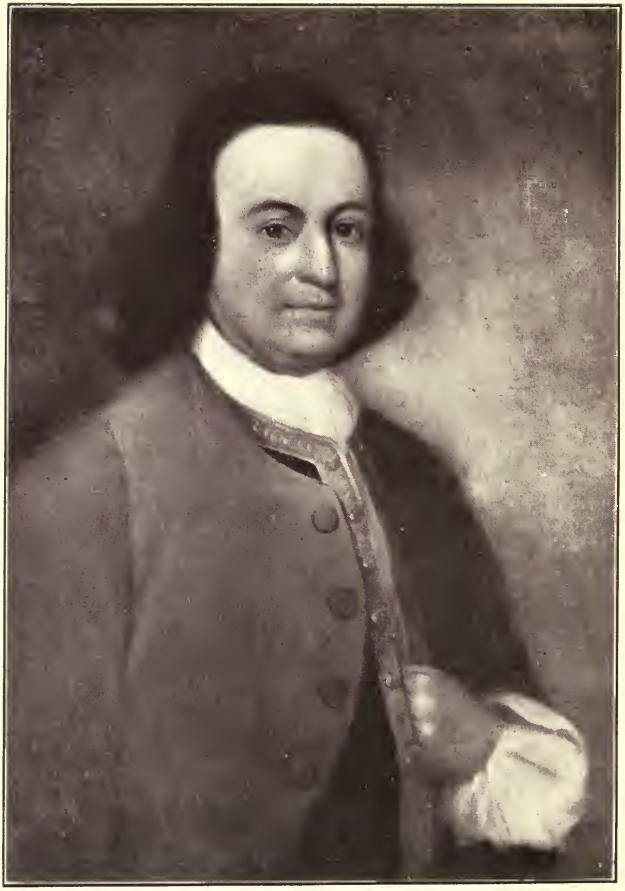

GEORGE MASON.
Portrait by Gilbert Stuart.

GEORGE MASON

OF VIRGINIA

Citizen
Statesman
Philosopher

BY

ROBERT C. MASON

An Address Commemorative of the Launching of the S. S. "Gunston Hall" at Alexandria, Virginia, January, 1919

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DEDICATED
TO THE
"LARES ET PENATES"
ET
"DII MANES"
OF
ANCESTRAL
AND
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"GUNSTON HALL."

"GUNSTON HALL"

The broad Potomac winds its way
By murmuring tarn and moss-grown wall,
Through mountain, hill and meadow land,
And flows, at length, by Gunston Hall,

Where Hero, patriot, statesman, sage,
For truth and freedom risked his all;
Home, honor, freedom, life itself,
Were nobly staked at Gunston Hall.

The Shield that braved a Monarch's wrath,
The bugle of the clarion call,
The sword that smote a tyrant's crown,
Were swiftly forged at Gunston Hall.

And when the mighty war was o'er,
And freedom gained for one and all,
Back to their father's home returned
The valiant sons of Gunston Hall.

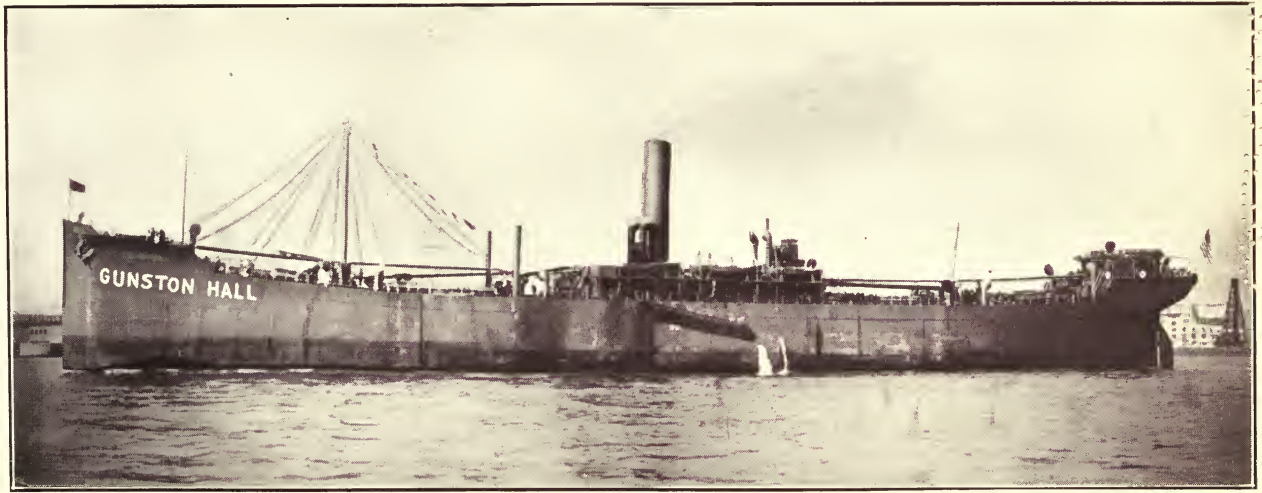
The modest maiden, virtuous, fair,
The stalwart youth so strong and tall,
Plighted their vows and pledged their truth
Amid the bowers of Gunston Hall.

The matron spun the golden fleece,
The loom responded to the call,
The distaff and the spindle whirred
Their ceaseless rounds in Gunston Hall.

The generations came and went—
Wives, mothers, daughters, sisters all,
Husbands and fathers, brothers, sons,
Lived, loved and wed at Gunston Hall.

The years creep on with noiseless tread,
As silently the ages fall;
The centuries have left their stains
Upon the stones of Gunston Hall.

When worldly pleasures fail to please,
When wealth and earthly honors pall,
When duty points to nobler aims,
Go, stranger, visit Gunston Hall.



S. S. "GUNSTON HALL."

Capacity, 9,400 Tons.
Beam, 53 Feet.
Length, 402½ Feet.
Draft, 26½ Feet.

CHAPTER FIRST

The Citizen

In presenting to my fellow citizens this brief Eulogy as a Memorial and tribute to the memory of an illustrious American citizen, patriot and statesman, I am conscious of performing an exalted public duty, as well as discharging a pleasing domestic obligation.

As the wife of our honored President named the first ship to be built at Alexandria, Virginia, in memory of the old homestead of George Mason, and the President honored the occasion by driving the first rivet, we thought it advisable to embrace the opportunity to present to the present generation of our people the principal events in the life of this eminent American citizen.

Mason created, Jefferson proclaimed, Marshall interpreted and Washington administered the Declaration of Independence and the Constitution of the United States.

The triune principles of our Federal Government, legislative, judicial and executive, mutually interdependent and co-operative, were the creation of the genius of George Mason, and entitle his memory to immortality.

On these political principles now depends the freedom of the world. Our nation is in arms to defend, uphold and enforce them, therefore it is advisable that the great man from whose mind issued these principles should be better known to the Americans of this day and generation.

His modesty refused to accept the honor and glory of having given birth to these principles, but the illustrious example he set as a citizen, statesman, patriot and philosopher should not be permitted to perish.

I desire to express gratitude and appreciation to the "First Lady of the Land," Mrs. Woodrow Wilson, wife of our illustrious President, for the honor she has accorded the memory of George Mason, and the pleasure

she has thereby conferred upon his descendants by naming this ship in memory of his old home, "Gunston Hall."

I desire to thank His Excellency, the Honorable Woodrow Wilson, President of the United States, for driving the first rivet in this good ship. The occasion was memorable. It was the first time in the history of our country that the President of the United States, in his official capacity, honored the memory of a private citizen, who occupied no official position in the public life of our Nation, and whose moral worth and intellectual attainments alone recommended him to his day and generation.

I desire to thank the President, the officers and directors, the captains of industry, and the working men who have been instrumental in building this splendid ship as an addition to our Merchant Marine, and their first contribution toward our commercial supremacy on the high seas.

I congratulate the city of Alexandria on securing the services of these men; their ability and integrity constitute a guaranty of a renewal of the prosperity to which the famous old city of Alexandria, by reason of its historical and commercial importance in the early history of our country, is so justly entitled.

I wish to thank the Hon. C. C. Carlin, Representative in Congress for the Alexandria District of Virginia, for the inspiring motive which led him to request the naming of this ship in honor of "Gunston Hall."

I desire to felicitate the gracious lady and honored gentleman who now preside over the destinies of Gunston Hall. The sacred dust and hallowed memory of its original owner render this old mansion house the shrine of pilgrimage to the devout friends of freedom.

If the life of this good ship now about to be launched upon the great waters and enter into the Merchant Marine service of this nation is to bear any relation to the lifetime of the famous old home of George Mason, she need have no fear of submarines. If she performs the use and service upon the ocean which "Gunston Hall"

has performed upon the land, great will be her fame and glory. Six generations have lived, loved and wed in "Gunston Hall," and from its stately portals issued the spirit of freedom that overthrew autocracy in the new world and established democracy on the sure foundations of truth and justice, law and order, prosperity and peace.

George Mason, Virginia Planter, Statesman, and Political Philosopher, was the first great citizen of America, and the most notable Democrat in the world.

Author of the "Virginia Bill of Rights," virtually the "Constitution of Virginia," promulgated on the 29th day of June, 1776, five days before Jefferson issued his Declaration of Independence, and embodying the first written Organic Law that established the three-fold division of Governmental Powers, Legislative, Judiciary and Executive. Consequently to George Mason history will finally award the immortal honor of having created the first and greatest "charter of human liberty" ever issued from the mind of man.

George Mason was the first to declare and affirm, by precept and example, the Democratic principle that the Citizen is ex-officio the embodiment of constituted authority, the source and center of law and order, the fountain and wellspring from whence issues the living waters of justice and equity, freedom and equality; consequently the Alpha and Omega of honor and dignity, dispensing those gifts to his public officials, ministers and functionaries of the state, according to his good will and pleasure, in proportion to their worthiness and service to him, the citizen.

He declared that in a Republic the citizen is himself the State. This is Democracy. Its opposite is Autocracy. George Mason not only believed and proclaimed this principle of government, but he exemplified it by the living experience of his life and conduct. He set the glorious example of refusing the highest political honors in the gift of the people which not only could have been his for the asking, but which his contemporaries ear-

nestly besought and would fain have compelled him to accept.

He preferred to remain that "Lord of Creation," the American Citizen, whose dignity and honor are above all Principalities and Powers. The "American Citizen" is the Republic itself, and the tribunal of his authority is set above the Throne of Kings.

The genuine spirit of Democracy lodges in and makes its lawful and permanent abiding place in the political body of the people of whom the individual is the type and representative. Guided by this principle, our ancestors in their profound, political wisdom placed all constituted power and legitimate authority in the people from whence it issues, and unto whom it must return.

Therefore, the founders of this Republic reserved the highest office in the gift of the people for the most worthy and honored citizen of their Democracy. Consequently, when we, their descendants, exercising the prerogative and duties of American citizens, wish to supremely honor and exalt one of our number, we elect him President of the United States.

Thereupon we entrust him, within the functions assigned, supreme power and authority, and erect the Presidential seat, not over our heads nor on our shoulders, but in our hearts.

Such was the Democracy of George Mason. George Washington, his life-long companion, friend and neighbor, once said to him: "Mr. Mason, what service in the power of the people can I bestow upon you?" Mr. Mason answered, "Your service as President of the United States, Mr. Washington."

This was the finest answer ever made by Democracy to Authority. It paid the highest compliment to the ability and integrity of Washington, while proclaiming the citizen politically his official superior.

George Mason set the highest example of a free-born and liberty-loving American citizen by meeting all men on the level of their intrinsic mental and moral worth without regard to their wealth, social standing, or political station.

"The brief authority of a little day" confers no lasting greatness. Service to humanity alone entitles the victor to the crown of immortality. Those who come after us will determine the measure of our usefulness and the degree of honor to which our memory is justly entitled.

There is an equality of freedom, and there is a freedom of equality. The former is granted by natural right to mankind and is conferred on all by the principles of our Democracy. The latter can only be attained by ability, integrity, mental and moral worth. It cannot be granted or imposed by statutory law. Such were the moral sentiments and political principles of George Mason.

He regarded the spirit of ambition as opposed to the welfare of human society. Subordinated to use, it serves a good purpose, but in itself it is infernal. It aspires to dominion over the bodies and souls of men; would seize their possessions, and make them slaves.

Ambition hates superiors, despises inferiors and seeks to destroy equals. It dreads equality. It was the spirit of dominion, the ambition to rule or ruin, and the lust for power that extinguished the moral precepts of the Decalogue in the heart and mind of a nation, established brute force in might supreme, and led to this direful war.

George Mason denied this evil principle and resolutely opposed the seeking of glory, or power from this source. Honor and fame originating in good use and service to others he approved. In his last will and testament he enjoins upon his descendants earnestly to abstain from seeking public office, or indulging in political ambition, when such abstinence is compatible with their duties and responsibilities as citizens of the state. But should the voice of duty call and "the office seek the man," he adjures them never to decline any duty or personal sacrifice when called upon by the public service. His coat of arms bears the inscription, "Pro Patria Semper" (everything for country).

The inspiration of his life has been a great incentive to his descendants to abstain from ambition, and live useful and honored lives. Those of them who have hearkened to his words and followed his advice have lived, beloved and honored of their fellow-citizens. Numbers of them are now on the battlefields in France, and some of them have given their lives for freedom.

The life of George Mason was calm and dignified. He was older than the majority of his contemporaries, the fathers and founders of the American Republic, who came to him for advice, instruction and assistance.

His career was not spectacular, nor was his record emblazoned where multitudes could see and admire. Others reaped where he had sown, but his place in history is fixed and secure. Students and statesmen still follow where he once led, and America today proclaims his principles of political equality and the spirit of liberty that inspired him now animates the armies of freedom and leads them on to Victory over the foes of Democracy.

It is easy to be a descendant; difficult to be an ancestor. Napoleon, when conversing with the Emperor of Austria, was rebuked by the latter for his presumption in magnifying himself and recounting his great deeds in the presence of a Monarch who counted himself descended from Julius Caesar.

"General," said the Emperor, "you have performed distinguished deeds, certainly, but on what ground do you base your claims to sit upon a throne? Now, I am a descendant of sixty kings and can trace my ancestry directly to Julius Caesar."

Napoleon answered, "Your Majesty is indeed a Descendant, but I am an ancestor, and sixty generations from now my descendants will be as proud of me as you are of Julius Caesar." Eloquent silence responded.

Even Her Majesty, Queen Victoria, had to be reminded of precisely the same principle, that virtue resides in the people, by no less an exponent of popular rights than her Premier, Mr. Gladstone himself.

The Queen, usually so very gracious, taking umbrage at the plain speech of Mr. Gladstone, determined to forcibly remind him in whose presence he then stood and the consequent need of greater reverence and respect from a subject to a sovereign.

Her Majesty said to Mr. Gladstone, "Mr. Premier, have you forgotten that you are in the presence of the Queen of England?" The Premier respectfully answered, "I have not forgotten that fact, but Your Majesty seems to have overlooked the fact that you are in the presence of the People of England, upon this occasion." The Queen retired.

George Mason was a man of consular dignity, who could have looked Augustus Caesar squarely in the face without flinching and said to him, "You may be the Roman Emperor, but I am Rome herself," that is, the Roman people.

Great men belong, not merely to their descendants or their day and generation, but to all times and ages Their posterity embraces all mankind.

The precious metal of their thought; the refined silver of intelligence, and the pure gold of wisdom minted in the intellectual understanding becomes the coinage of the Realm of Mind. The mental wealth of every cultivated soul.

The Philosophers of Greece, the law givers of Rome, the thinkers of medieval times, and the leaders of modern thought have left an everlasting impress upon the human mind.

George Mason was a thinker, statesman and philosopher. Science and religion were to him united and inseparable. Both were the means of doing good. The first told him what to do, the second how to do it. One was purpose, the other process, between which there is no conflict.

His life was devoted to the service of mankind. He was not ambitious for place or power. He sought no position, honor or dignity which the world could give or take away. He esteemed only the genuine respect, confidence, and good will of his fellowmen, and these can be

attained not by riches nor by honors, but through an upright and honorable life. In gaining this he attained to all the glory and distinction really worth having.

George Mason was born in Prince William County, Virginia, in 1725 and was the fourth generation of his name and family in Virginia. His Great-Grandfather was Col. George Mason of Brewood, Staffordshire, England, Captain and chevalier in the Army of King Charles I. of England. When the kingdom was overthrown by Cromwell and his militant puritans, and the commonwealth established, Mason migrated to America, settled in Virginia, and rose to the dignity of a landed proprietor, member of the House of Burgess, and Lord High Constable of Stafford County under the Crown.

His son, George, second of the name in Virginia, followed in his father's footsteps, accumulated property, held sundry offices of official dignity in church and state, lived a respected and died an honored Virginia planter.

His son, the third George Mason, father of our great statesman, and moralist, followed the vocation of his father and grandfather, that of a Virginia Planter. So notable did he become for his honorable dealings and his ability and integrity in his transactions and intercourse with the Scotch traders who carried on commercial relations between Scotland and Virginia, that the Common Council of the City of Glasgow, by unanimous consent, conferred upon him the freedom of that city, and made him a burgess or citizen of Glasgow. They also named a street in Glasgow "Virginia Street" in honor of the Virginia traders and planters who transacted business in Glasgow. Such was the honor and esteem in which Virginians were held in Scotland at that period.

The mother of George Mason, the man whom we now honor, was Ann Thompson, the daughter of Sir Stephen Thompson, erstwhile of Yorkshire, England, who had removed to Maryland. She was a noble English lady with tender mother love and unaffected piety. From

her sacred lips her young son learned the Lord's Prayer, the Sermon on the Mount, and the moral precepts of the Decalogue; sufficient religion for time and eternity. She reared him a sturdy, manly, self-sufficient English-American boy and he adored his devoted mother. No truly great man but owes the inspiration of his greatness, under God, to a good mother.

In 1750 George Mason married Ann Eilbeck, daughter of William Eilbeck of Maryland, a wealthy planter. She is supposed to have been the famous "Lowland beauty" who captivated the affections of George Washington himself, then a young man, neighbor and friend of George Mason.

About the same time George Mason began the building of "Gunston Hall," naming it in honor of his ancestral home in Staffordshire, England. Three years was he in building this stately old English manor house of material brought from England and Scotland by the sale of the products of his plantation, and when it was completed, he brought his young and lovely bride to grace the honors of "Gunston Hall."

The home was thrown open to his friends and neighbors in celebration of the event, and true old English hospitality was accorded the honored guests who had the privilege of invitation, and we may be sure that the old "Virginia Reel" and stately "Minuet" were danced by the young gentry of Virginia and Maryland in the new mansion of "Gunston Hall" and it is permissible to believe that Lord Fairfax of Belvoir, George Washington of Mount Vernon, and many of the young men of Virginia and Maryland destined to immortal fame, were present to honor the occasion.

"When men were brave, and women fair."

In "Gunston Hall" George Mason reared his family in Christian principles, and dispensed a truly regal hospitality to all who had the honor to enter his home for upwards of forty years. He lived with his wife in true conjugal felicity for twenty-two years, and when she died he records in the family Bible that during all the period of their wedded life, not one unkind word had

passed her lips, and that he had experienced nothing but love and wifely devotion from her. This is indeed a true testimonial of love and fidelity between husband and wife worthy of the highest commendation and emulation.

Her epitaph, written by himself, bears this inscription:

> "Ann Mason, Daughter of William Eilbeck (of Charles County in Maryland Merchant) departed this life on the 9th day of March, 1773 (in the 39th year of her age, after a long and painful illness, which she bore with uncommon fortitude and resignation.)"

> "Once she was all that cheers and sweetens Life,
> The tender Mother, Daughter, Friend, and Wife;
> Once she was all that makes Mankind adore;
> Now view this Marble, and be vain no more."

George Mason himself died in 1792, and his dust reposes in the cemetery at "Gunston Hall." No stone was placed at his head until within recent years, when the Sons of the American Revolution erected a simple monument to mark the spot where reposes the dust of this great American Statesman and Patriot.

Critics have asserted that the founders and fathers of this Republic were imbued with the Scepticism of Voltaire and the Rationality of Thomas Paine. In evidence that George Mason was not among the number we submit the following opening paragraph of his Last Will and Testament.

> "I, George Mason, of 'Gunston Hall,' in the parish of Truro and county of Fairfax, being of perfect and sound mind and memory and in good health, but mindful of the uncertainty of human life and the imprudence of a man's leaving his affairs to be settled upon a deathbed, do make and appoint this my last will and testament. My soul, I resign into the hands of my Almighty Creator, whose tender mercies are over all his works, who hateth nothing that he hath made and to the Justice and Wisdom of whose dispensation I willingly and cheerfully submit, humbly hoping from his unbounded mercy and benevolence through the merits of my blessed Saviour, a remission of my sins."

No epitaph has recorded his virtues or embalmed his memory. He needs none. The constitution of Vir-

"GUNSTON HALL."

As it Appears To-day.

Reproduced by the Courtesy of "New Country Life"

ginia, the Declaration of American Independence, and the principles contained in the Constitution of the United States bear evidence of his handiwork, and will stand as everlasting memorials of his genius and inspiration.

This man, in his heroic virtues, stern patriotism, love of country, and devotion to duty, compares favorably in history with the heroes of Greece and Rome. Were Plutarch alive and writing a new edition of the lives of illustrious men of modern times, he would select the lives of George Mason and George Washington for "Comparison and a parallel."

The first, the distinguished statesman; the second the illustrious warrior; one in the council, the other in the field. The first, the great exponent of Democracy; the second the great opponent of Autocracy. Each would "point a moral and adorn a tale." One in peace, the other in war. Both could stand forth from the page of history as heroes of antiquity. Americans worthy of the mighty republic their genius brought to birth.

One of the descendants of George Mason prepared a cenotaph as a memorial to him which might not be inappropriate upon the tablets of one of the Conscript Fathers in the days of the Roman Republic. It reads as follows:

> "Lord, from the rising to the setting sun,
> Take me not hence until my work be done.
> Beyond that time I would no longer stay—
> He lives too long who lives beyond his day."

George Mason was the first Virginian of note that lifted his voice against the oppression of the British Autocracy. He did more. Three of his sons entered the Revolutionary War and served through the entire period of the struggle. He himself framed the first ten amendments of the Constitution, wrote the Virginia Bill of Rights, and gave or expended upwards of Seventy Thousand Dollars, a great sum in those days, in the cause of American Liberty.

No "peace at any price" for this American. No "looking back" after putting his hand to the plough.

He did his full duty as he saw it, and committed the outcome to Divine Providence.

He was the wealthiest man in Virginia, owner of a thousand slaves, fifteen thousand acres of land around his baronial estate; some eighty thousand acres of land in Kentucky; a vast estate in Ohio; upwards of Fifty Thousand Dollars in cash and One Hundred Thousand Dollars to the credit of his account; such were his assets, his liabilities practically nothing. He was careful, prudent, practical, with the reputation of an able and experienced business man such as today would honor a powerful corporation. A man of unquestioned ability, unimpeachable integrity, and large practical experience. Meeting the first men of the nation on terms of equality. Second to none in financial and social station.

He owned or chartered a number of ships sailing from ports in Virginia and Maryland, and engaged in the carrying trade of the colonies North and South with the Mother Country, France and the West Indies, and therefore may be said to have been the founder of our Merchant Marine. Such ships as the "Washington," the "Augusta," and the "Confidence," bore his sons to and from France upon various occasions.

Yet he was among the first to seize the sword, declare for independence, take up the cause of liberty, and spend his time and money in behalf of Freedom. The radical is usually the man who has nothing to lose and everything to gain by public tumult, or the over-turning of long established social and political institutions.

Here, however, was a wealthy, highly educated, socially powerful and mentally influential man, one of the most notable in Virginia, who in revolution had everything to lose by failure, and absolutely nothing to gain by success, but the freedom of his country.

Twice the English came up the Potomac determined to seize and burn "Gunston Hall," and twice were they thwarted in their efforts. The first time by a severe storm, and the second by the vigilance of the Virginia volunteers.

Mason.

George Mason, although privately tutored, was classically educated and cultured in the old school of intellectual attainment, that "ennobled whatever it touched." A system which sought the cultivation of character, mental and moral development rather than commercial and economic achievement.

He excelled in the solid parts of learning; the classic author vied with the modern writer in moulding his character, exalting his intellect and preparing his mind for the great work of his life, "The Birth of a Nation."

In his spacious library at "Gunston Hall," Homer in Greek and Virgil in Latin, Ovid, Plutarch, Juvenal, Horace, Marcus Aurelius, Plato and Seneca reposed with Dante, Tasso, Milton, Pope, Dryden, Shakespeare, and the great school of thinkers and literateurs which rendered the reigns of the Tudor and Stewart Dynasties illustrious.

These added to a commanding personality, a gracious presence, a thoughtful and discerning mind, genius for leadership, large practical experience, a life of conspicuous service and responsibility, profound knowledge and understanding of and varied acquaintance with men prominent in political, commercial and civil life, eminently fitted him for his great task, the creation of the political Decalogue of America, The "Magna Carta" of the New World.

The man was the Solon of America; had he lived in Ancient Rome the Citizens would have made him Consul and Senator, crowned him with laurel, named him Popicola, given him the highest political honors in the gift of the Roman people and after death have exalted him to Divinity. In our nobler land and better times he lived and died a sincere Christian; seeking nothing but the welfare of his country.

History, mathematics, geography, books of travel, political science and the various systems of government, ancient and modern, were his special studies.

Tradition bespeaks him the elegant scholar and his letters, speeches and correspondence attest the cultivation of his mind, endowment of his intellect and exalta-

tion of his genius. His contemporaries admired and respected him, not only as the learned thinker and statesman, but as the practical man of affairs, a delightful companion and a sincere and valuable friend.

Endowed with wit, humor and a fund of anecdotes, which could upon appropriate occasion, "point the moral and adorn the tale," and ofttimes, at a critical moment, "turn the tables" upon his political opponent.

Such a man was George Mason. In every sphere of life in which it pleased Divine Providence to place him, he exhibited integrity and ability worthy of the man and the great place he was destined to fill in the history of our country. He loved his native state profoundly and in later years she recognized his genius and placed his statue with that of her other great sons in her Capitol.

ROBERT C. MASON.

CHAPTER SECOND

The Statesman

When it became evident that Democracy was to triumph and be established in America as the political principle of Government designed by Providence to control the new world, it became apparent to the trained intellect of George Mason that freedom and slavery were incompatible foundation stones upon which to erect the cardinal principles of our government. With prophetic discernment he clearly foresaw and prognosticated that when slavery would be no longer profitable, moral sentiment would rise which would lead to strife between the States.

Thereupon he began to advocate the curtailment of slavery by restricting the slave traffic, and later the abolition of slavery itself by the payment to the master of the full value of the slave. He denounced the traffic in slaves as the most pernicious institution known to mankind--degrading white labor, morally demoralizing the white race, and making every master virtually a tyrant. He agreed to free his own slaves and therefore was the first known abolitionist.

He was ridiculed for his pains, and many of his friends and associates of his own caste took umbrage at his principles. Many men who are born, live and die in a republic are nevertheless at heart either tyrants or slaves. The tyrant is at heart a slave, and the slave is in heart a tyrant.

One of his political opponents, criticising his progressive views, said to him: "Mr. Mason, you are an old man, and the public notices that you are losing your faculties." George Mason answered, "Sir, the public will never notice when you lose yours."

Many of his great contemporaries have been unanimous in granting to George Mason credit for his service in the cause of American freedom, and thereby the enfranchisement of the world.

Washington, Lee, Jefferson, Madison, Patrick Henry, and other of his illustrious compatriots have borne eloquent testimony of the ability, integrity, sound moral judgment, talent for debate, wise political principles and prescience of George Mason.

The statesmen, students, thinkers and philosophers of a later generation have approved their findings and added their testimony to his mental worth and moral value, among them Bancroft, the historian; John Easton Cooke; Richard Taylor; and others have found in this man the great spirit of leadership capable of guiding the destiny of men and of nations.

Jefferson says: "I was in Philadelphia with Congress, and hearing that the convention of Virginia was engaged in preparing a plan of government, I turned my mind to the same subject and drew an outline of a Constitution and Preamble, which I sent to Mr. Pendleton, President of the committee, on the mere probability that it might suggest something worth incorporating into that before them.

"Some time later he informed me that he received it on the very day that the committee of the whole had reported to the house the plan they had agreed upon, which had been so long on hand and had been so greatly disputed.

"They were wearied with the altercation it had produced, and could not from mere lassitude have been induced to open the instrument again; but being pleased with the Preamble of mine they adopted it in the House by way of amendment to the 'report of the committee.' And thus my Preamble became tacked on to the work of George Mason."

The "Virginia Bill of Rights" and the constitution founded upon it is the first defined, written and expressed constitution of modern time. Not only has this bill the remarkable merit of having been twice adopted unanimously at two successive periods of our Government (fifty years apart), but it has the further merit of having been the model for similar declarations, or rights, and similar constitutions.

Thus it is that it stands the foremost in the series of events which have placed the United States at the head of popular principles of the world, and has made it, of all other instruments, the chief for the enlargement and advancement of civil and religious liberty upon the earth. The noble encomiums upon its author are true of his work, that it is not only great, but first in the order of greatness.

Henry Lee says: "Among the very great statesmen Virginia has produced, George Mason was second to none in wisdom and virtue, and by many of his eminent contemporaries was regarded as the wisest of them all."

Justice Harbin says: "George Mason formulated the greatest political polity the mind of man ever conceived or the hand of man ever executed. He laid the corner-stone of our Government and was the greatest constructive statesman this hemisphere has ever produced."

Bland says: "The Bill of Rights may be called not only the 'Magna Carta' of Virginia, but of America. It lays down the great principles upon which the Americans meant to rest and upon which they intended to stand in the approaching struggle. After a century of Republican Freedom and Democratic Government, there is nothing to add or deduct from this great protest in favor of the rights of man, and it remains the original chart by which free governments must steer their course in all coming times."

Says another eminent writer of the Bill of Rights: "It is logical and a concise summary of the great principles inherited from our British ancestors, distilled and concentrated through the Alembic of George Mason's profound and discriminating mind."

Our illustrious President, Mr. Woodrow Wilson, in his life of George Washington, after alluding to the allegiance of the Fairfax's to England, adds: "George Mason, the neighbor whom he most trusted, was of a very different mind and strengthened and confirmed him in other councils."

Richard Taylor says: "Among the wise and good who in the past century secured the independence of

our country and founded this Government, George Mason of Virginia holds a place second to none."

Says John Easton Cooke: "There was living in Virginia at the outbreak of the Revolution one of the most remarkable men, not only of his country and epoch but of all countries and all times. This man held no public office, but the first statesman of his time consulted him, looked to him for guidance, and acted upon his advice and instructions.

He was not a lawyer, but his opinions of Government had all the force and dignity of legislative decrees. In the most urgent crisis of public affairs, the great actors on the stage of the revolution looked behind the scenes to the silent figure, who stripped of all adventitious aid and divested of all authority created by official power, nevertheless maintained a vast intellectual dominion which he wielded over the minds of the first thinkers of his age."

Paul Kester says: "George Mason was the first man in the history of the world to formulate the principles of liberty and justice in a great State paper. His Virginia Constitution was the forerunner and pattern of all the constitutions subsequently made. The first ten amendments of the Constitution of the United States are practically his and may be found expressed in the Virginia Bill of Rights. The influence of his work is world wide. His ideals of Liberty, Freedom and Equality constitute the essence of all modern thought on the subject.

His ideals have become a safeguard to human rights all the world over. The great principles which inspired, not only the American Revolution, but the French Revolution as well, owe their origin to him. He was probably the wisest and most disinterested man to whom so great a task has ever been allotted by Divine Providence. He must be considered one of the greatest benefactors of our race."

This man without assuming power or authority over the bodies or souls of men, accomplished more for humanity within the brief period of his lifetime than all

the Kings and Warriors who have lived but to enslave mankind.

"He led. The others followed him."

George Mason was the Representative of Virginia to the Constitutional Convention which met in Philadelphia, 1787, and created the Constitution of the United States. He practically formulated the first eight amendments to that Constitution, and many of its great principles are the manifestation of his genius. They may be found expressed or implied in his "Virginia Bill of Rights." His ability, integrity, moral power, financial influence and social standing, wielded a tremendous authority in moulding public opinion, shaping the mind of the convention and leading the great men comprising its personnel to the recognition of the moral principles, primary rights, and fundamental prerogatives of the constitution.

Nevertheless, as finally presented for his signature, he refused from conscientious motives, to sign it. As it then stood it did not abolish slavery or make preparation for its gradual extinction. It did not clearly define the sovereign rights of the states or positively declare the fundamental constitutional prerogatives of the federal government. It left the door open for the possibility of a civil war, and it made possible the creeping in of arbitrary power, which in a republic, no less than in a monarchy, is ever prone to usurp place and authority.

Republican or Democratic forms of government do not necessarily exclude the possibility of tyranny, despotism and slavery. Autocracy has thriven in democracies, howbeit under another name, and eternal vigilance alone is the final price of liberty.

The political prescience of Virginia's great statesman and philosopher, clearly foresaw the evils liable to creep into our federal form of government as it then stood. He reasoned, protested, expostulated and finally, as a moral protest, refused to affix the mandate of his native state to the Instrument.

He was condemned by the ignorant, excoriated by the thoughtless and criticised by some of his eminent contemporaries. History however, has affirmed his judgment, and commended his moral discernment, Virginia long ago recognized that her great son honored her edict in the breach rather than in the observance.

The Civil War would have been prevented, had the political wisdom of George Mason been acted upon and his descendants glory in the fact that among the sigtures of the eminent statesmen affixed to the constitution as it then stood, his name is conspicuous by its absence.

What moral courage, disinterested loyalty, sincere conviction of right, and love of his native state and country must have been his, to enable him to withstand the promptings of fame and glory and the pressure of his friends and of public opinion, to sign the document which made immortal the names of those who approved and attested it.

Truly great men stand upon eternal moral principles, irrespective of results. The shifting winds of public opinion, the quicksands of popular prejudice or the storms of national upheaval fail to move them from their anchorage of fundamental truth and primary justice.

Their own times may criticise, condemn and reject them, but posterity acknowledges its moral obligation and debt of gratitude to the brave, strong, noble minds that stem the tide and stand fast for the rights of humanity regardless of the consequences.

Truly great men never die. Their lives are perpetuated in their deeds and in the largest measure of their usefulness, all humanity participates in the blessings of their service. There are many men who live and die useful and honored lives, but time swallows up their memory because the measure of their usefulness was limited and ceased to be effective, consequently the memory of man is immortal only in proportion to his useful service to humanity.

Excerpts from the Virginia Bill of Rights

It here becomes our duty to submit selections from the Virginia "Bill of Rights" as it came forth from the mind of George Mason. In that document is found embodied the great principles of human freedom in obedience to moral law and order for which our Government stands, upon which we, as a nation, rest and for which the allied nations are now in arms for Democracy against Autocracy.

It is the concentrated distillation of the Magna Charter of England, and the great principles of human liberty as worked out in the actual experience of our race since the beginning of civilization.

FIRST: That all men have certain essential inherent rights of which they cannot, by any compact, deprive or divest their posterity, among which are the enjoyment of life and liberty with the means of acquiring, possessing, and protecting property and obtaining happiness and safety.

SECOND: That all power is vested in and derived from the people; that magistrates, therefore, are their trustees and agents, and at all times amenable to them.

THIRD: That government is instituted for the common benefit, protection and security of the people, and when found inadequate, the majority have the right to reform, alter or abolish it; that the doctrine of non-resistance against arbitrary power is absurd, slavish, and destructive to the good and happiness of mankind.

FOURTH: That no man, or set of men, are entitled to exclusive public emoluments or privileges from the community, but in consideration of public service, which not being descendable, neither ought the offices of magistrate, legislator, judge or other public office to be hereditary.

FIFTH: That legislative, executive and judiciary powers of govment should be separate and distinct, and that all public officials should, at fixed intervals, be reduced to private station and the vacancies supplied by regular elections.

SIXTH: That the right of the people to participate in the legislature is the best security of liberty and the foundation of free government.

SEVENTH: That all power of suspending law, or the execution of law, by any authority without the consent of the representatives of the people in legislature is injurious.

EIGHTH: That in all capital cases the accused has a right to demand the nature of his accusation, be confronted with the accuser, call evidence, and be admitted counsel in his favor, and is entitled to a fair and speedy trial by his peers, and shall not be compelled to give evidence against himself.

NINTH: That no man ought to be imprisoned, outlawed, exiled, or deprived of life or property but by the laws of the land.

TENTH: That excessive bail ought not to be required, excessive fines imposed, or cruel and unusual punishments inflicted.

ELEVENTH: That in controversy respecting property the ancient trial by jury is one of the greatest securities to the rights of a free people, and ought to remain sacred and inviolable.

TWELFTH: That the people have a right to freedom of speech, writing and publishing their sentiments, and that the freedom of the press is one of the great bulwarks of liberty.

THIRTEENTH: That the people have a right peaceably to assemble and consult for their common good, with the right of petition to the legislature for redress of grievance.

FOURTEENTH: That every man ought to find a remedy by recourse to law for all injuries he may receive in person, property or character. He ought to obtain right and justice freely without sale, completely without denial, promptly without delay.

FIFTEENTH: That the people have the right to keep and bear arms. And a well regulated militia composed of the body of the people trained to arms is the proper, natural and safe defense of a free state; that standing armies in times of peace are dangerous to liberty, and that in all cases the military should be under strict subordination to the civil power.

SIXTEENTH: That no soldier in time of peace ought to be quartered in any house wtihout the consent of the owner, nor in times of war except by the civil magistrates in manner directed by law.

SEVENTEENTH: That religion or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men have an equal, natural and unalienable right to the free exercise of religion according to the dictates of conscience, and that no religious sect ought to be favored or established by law in preference to others.

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APOTHEOSIS OF THE PRINCIPLES OF GEORGE MASON

Our God, our Country, and our Home,
All that we are or hope to be,
Our Truth, our Freedom and our Love,
With heart and soul we yield to thee.

For these our Fathers lived and loved,
For these they crossed the ocean wide;
For these they vanquished every foe,
For these they labored, fought and died;

That we, their children, might be free.
A world unknown they sought and found;
They nourished freedom with their blood;
And this, our land, is Holy Ground.

And here, beneath the stars of Heaven,
High emblem of our Unity;
We lift our souls in prayer to God,
And vow our children shall be free.

As mountains lift their heads on high,
As rivers flow to meet the seas,
As turns the earth to greet the sun,
So throbs our heart with love of these.

This is that Unity we love,
The all in all that we adore;
Our home, our country, and our God,
Forever and forever more.

CHAPTER THIRD

The Philosopher

THE POLITICAL PRINCIPLES OF FEDERAL UNITY AS ENUNCIATED BY GEORGE MASON APPLIED TO THE UNIVERSAL GOVERNMENT OF MANKIND

This war has demonstrated the fact that no nation can adequately defend itself. The art of destruction has become greater than that of construction. Offence has conquered defense, hence nations, like individuals, must hereafter look to one another jointly for mutual protection and to the degree they unitedly defend they shall be separately protected. "Ceasing to give, we cease to have," applies alike to individuals and nations.

There can be no peace at the expense of freedom, no freedom without justice, no justice save through the administration of law and order and neither law nor order in international affairs without the application of force through constituted authority, that all can depend upon for protection and redress of grievance and which all must perforce obey.

It should never again be necessary for America to spend her treasure and shed her blood in Europe to stem the mad ambition of autocracy. We should render impossible another world-war. The political principles of federal unity in the Government of the United States, enunciated by Mason, proclaimed by Jefferson, interpreted by Marshall and administered by Washington would, if put into international practice, lead to the fundamental unity of mankind.

Fundamental international federal world unity remains the only untried method of securing permanent universal peace. All other systems have failed, therefore humanity should give this final principle an impartial trial. We can always return to the primeval system of self-defense.

We entered the war to make the world safe for Democracy, and, by implication, Democracy safe for the world. Can we do it better than by world unity?

Vitally necessary changes should operate as the logical sequence of this war. Civilized races should be granted freedom under law and order to work out their political, economic, and social aspirations. Universal progress is possible only in a free world. We cannot expect to receive good results either from men or nations except in a state of freedom. Enslaved men and captive nations add nothing to the ethical value of civilization.

Viewed from the standpoint of use and service to one another mankind could co-operate as one man. The white race would be the head, neck, shoulders, arms and hands of power and authority. The brown, yellow, and red races the body and the black races the legs and feet of this "Maximus Homus" or Grand Man. Assuming the white race alone as the Maxima Homo (grand man) it must be admitted that the Anglo-Saxon race constitute the head, neck, shoulders, arms and hands of intelligence, intellectuality, rationality, discernment, judgment, power and authority of that man. The Genius of Anglo-Saxon civilization represents the mind and corresponds to noble wine, animating the intellect, exhilarating the intelligence and exalting the intellectual understanding.

The Latin race embrace the breast with the heart, lungs, nervous system, respiratory organs and affections of that Man. The spirit of Latin civilization represents the heart, and corresponds to Champagne, inspiring affections, kindling the emotions and radiating the sphere of lofty ideals, sentiments and aspirations.

The Teuton or German Kultur appeals to the stomach and is signified by Beer, their Genius being digestive, with power of assimilation, appropriation, selection, disposition, utility, efficiency, service, usefulness and Kultur, which gives healthy tone to the digestive organs, stimulating nutrition, and generally beneficial to the whole body. German civilization eminently partakes of the body with all its functions, and not of the mind with its affections, sentiments and idealistic concepts.

The Slav race constitute the intestines, pancreas, spleen, liver and interior functions of the lower parts of the Torso and their mental cultivation is fittingly represented by Vodka. Mentally they still live in the intestines of moral refuse or they would not permit the excrement of human society to capture the power and authority of one hundred and fifty millions of people.

The lowest elements of human society in control over the life and death of a great nation and no united attempt made by that nation to assert its moral and intellectual supremacy over these unruly and criminal elements, is a sad commentary on the moral status of a people; they surely correspond to the refuse of human society and their future is dark in the extreme.

The Scandinavian race in their mental and moral unfoldment represent the thighs down to the knees and lower extremities of the Grand white man. They also correspond to conjugal affections and have many excellent traits and virtues of affection and domestic peace and happiness. Their condition is enviable and admirable.

This arrangement of the white race viewed from the standpoint of universal utility, mentally, morally and socially, in their unity and co-operation may seem fanciful, but seen from the law of correspondence it represents deeply significant psychological, ethnological and anthropological principles, essential to the proper moral understanding, classification and co-relation of mankind into one homogeneous co-operative commonwealth.

Corresponding to those mental and moral states in the Maxima Homo, truth, freedom, justice, and the virtues of the various races are either self-apparent or conspicuous by their absence. The Anglo-Saxon race enjoy a large degree of mental and moral freedom as compatible with the best interests of human society in the countries inhabited by this progressive race. Freedom among them is not merely lip service. It is of the head and heart as well as of the tongue and mouth.

In English-speaking countries during normal peace times a man may say what he pleases provided he does

not do what he pleases. The first is liberty, the second may be license. Among certain other races however, a man can generally do as he pleases provided he does not say it in advance. License is granted where freedom is denied. Say what you please, but do not do it, versus, do as you please, but do not say it. Between those two extremes will be found genuine civilization and the exercise of human right founded upon law and order and not mere man-made authority.

Thus the human form viewed from essential use is vital to all systems of human co-operation, civil and ecclesiastical, social and domestic, public and private; either in communities or in corporate bodies. This may be clearly seen by serious and elevated mental reflection.

The home, society, the community, county, city, state, nation and international relations are all co-ordinated from the standpoint of use and service each as one man as to their functions in power, authority and responsibility. All civic bodies as well as all organized economic corporations so appear viewed from the standpoint of use.

In all business associations, organizations and corporations, there must be an essential head or president; a treasurer, representing the heart, a secretary, corresponding to the lungs with its respiratory system, while the various members of the body corporate represent the other functions of the human system; nor can any organization be created, empowered or successfully conducted without possessing the functions representing a man, with his power, authority and responsibility to sue or be sued, act rightfully or wrongfully with all the consequences implied.

Viewed from this standpoint, the romantic representation of Uncle Sam and John Bull as ideal personages representative of the racial traits, sentiments, ideals and characteristics of England and America, embody and express a profoundly interesting and suggestive psychic study.

Ancient wisdom conceived the universe to represent in its internal mechanism, one "Grand Man," the body of which constituted the physical universe, the life principle expressed through nature, the spirit and the divine principle, God. The human race being in his image and likeness and man in the human form as a similitude of his divine humanity.

Creation strives to assume the human form. Nature, in all and singular things regards humanity, its use and service as the "Ultima Thule" of her duty and functions. All forms exist in use as the very measure of their existence. Nothing lives in, for or by itself alone. All things live, move and have their being in use as their efficient end, cause and effect. Life is in use, death in abuse.

The mineral world supplies the Agricultural and floral domain the means of sustaining the Animal Kingdom in its maintenance and nourishment of the Human realm. All look upward to man without whom there would not exist the Nexus in nature uniting and co-ordinating her myriad forms and functions.

The fowls of the air and beasts of the field have nothing in common, except through man. They serve him, and through him their Creator. They are of no use to one another and there exists no bond of unity, sympathy or usefulness between them. However, as food, clothing and other uses they all serve the material needs and other requirements of man.

Nature unites her threefold Kingdom in man. Mankind unifies in use to one another and nations can be so co-related, each according to the measure of their usefulness to humanity as a whole.

The human form, centralizing all uses and constituting the final expression of use, is USE itself, hence, capable of every good and every truth going forth from the Divine in use and service to His creatures, and as we can conceive of no higher form of use than the human form, it is morally and intellectually permissible to believe that the divine, itself, is in the human form. In other words, that God is in the human form, the

One and only Man, and the human race in the likeness and similitude of that Man from his Divine Humanity.

From this reason alone all creation seeks the human form, as the great Archetype and Prototype of form or form itself. Hence, it is, that all human activities, civil and ecclesiastical, social, domestic, political, economic, personal and private must all assume the co-operative unity as expressed and embodied in the human form itself. With all its functions, duties, privileges and responsibilities.

Service to humanity as a whole is compatible with our love of home, duty to our native state, service to our fellow countrymen and patriotism to our nation. Mankind in ever-ascending scales, constitute our neighbor from a moral viewpoint. The home, our relatives, friends, neighbors, the community in which we live, society in general, the city, county, state, nation and humanity itself constitute the neighbor, and "The love toward the neighbor is in the last and final analysis the love toward the Lord."

Even the languages of the different races in their development, evolution and genius indicate their application to the service of man in all the varied states of his being. Each language supplies a mental or moral quality essential to human unfoldment and lacking or deficient in the others, and all combined afford mankind universally the means of expressing their aspirations, inspirations, ideals and principles. Each is necessary to all the others and without them all, mankind would lack essential elements in the best method of communicating their thoughts, sentiments, and gratitude.

Spanish is the language of prayer, devotion and piety. It has been well-said that the Creator, if desiring to communicate aught to mankind in these days, would use the Spanish tongue in which to make his wishes known.

Italian is par-excellence the speech of love, music and song. A glance of the eye, an expression of the face, a wave of the hand, a motion of the body, or an idiomatic expression, meaningless to others, conveys indefinite

manifestation of human sentiments expressible only in outward acts among other nations. This is largely true of all the Latin tongues.

French is pre-eminently the language of refinement, politeness, courtesy, culture, literature and the elegant accomplishments of human life in all its social spheres. It is an essential to the perfect lady or gentleman in the highest state of civilization. No other tongue can so point the moral or adorn the tale.

Wit, humor, repartee, and all the higher and more interior emotions of the human mind are more perfectly expressed in French than in any other language. It has been aptly stated that what the language leaves unsaid, save by innuendo, insinuation, implication and indirect reference is far more extensive than the language itself. It suggests indefinite states of thought, feeling and sentiment that cannot possibly be conveyed by direct speech. It is therefore the language of Diplomacy, wherein, except the parties to the conversation be experts in the subtle modes of expression, everything is clearly explained and nothing whatever understood.

The English language is the speech of material requirements and intellectual understanding. It is direct, to the point, efficient and sufficient to express all physical wants and earthly necessities. It is grandly expressive of human life on its mental planes. Strong, virile, versatile, dignified, majestic, lofty and sententious. The language of conquest over nature herself in all her material phases of external life. A language for conquerors, masters, executives, administration efficiency and thoroughness. Equalling in these regards the Latin tongue in its strongest moods. Without the English tongue Shakespeare would have been impossible and Nature would not have been conquered, tamed, subdued and civilized. It signifies brain and brawn, energy, ability, integrity and a glorious contempt for hardship, indifference to the unknown; law and order everywhere taking the place of mere sentimental and romantic irregularity. It is a well-regu-

lated and cultivated garden instead of a wilderness of flowers.

German is the language of Science, which, like the stomach itself takes in, absorbs and appropriates all facts and substances; examines, clarifies, co-ordinates and disposes each item to its appropriate place and function in the civilization of the age. While by no means an inventive language per se (of over two hundred great modern inventions, only thirty-two can be traceable directly to Germany), it investigates, explores, experiments, and from a mass of elementary theories, and hypotheosis, deducts the cold, hard facts for actual use in the abstract sciences.

German is the language of the experimental world. In abstruse and difficult demonstrations and its genius is to follow and not lead the genius of mankind. Like the national spirit of the German people which desires to serve and be led, consequently can be led either right or wrong by their superiors, whereas the spirit of the English Nation is to command and lead and which therefore can only be led right by their superiors.

This is stated as a psychological truth of profound moral interest in the proper understanding of the genius and temper of the German nation and the interior cause of the war.

The Teuton language is harsh and guttural to foreign ears and there are few soft, pleasing and euphonious expressions with, however, some very notable exceptions. It is however a domestic speech and a medium for the sweet social and domestic ties and human affections.

One expression of this speech in particular serves to redeem it from the censure of its critics. It is wonderfully expressive of domestic love and affection, "Auf Wiedersehn" (Until we meet again). The hopeless "Good by" of the English, and the meaningless "Au revoir" of the French, have nothing in common with the warm and hopeful aspiration expressed in this beautiful German idiom, redolent of mental and moral perfume, the essence of all beautiful, pervasive domesticity.

Viewed, however, from the moral standpoint, there are but two kinds of men and only one language. The races wholly disappear. The white, brown, yellow, red and black man all merge into two distinct species of the genius Homo, namely Good and Evil men, or useful and useless men, if you prefer the latter terms.

Truth, intelligence, and experience make a good man better and a bad man worse. On the basis of morality or its opposite all stand or fall. All are on an equal footing and all are equal. This then is the criterion by which all mankind should be adjudged, and their fortunes regulated. On this great plane we need have no fear of any race or all mankind.

On this basis of moral co-operation and mental obligation toward one another our superiors will not, our inferiors cannot, and our equals will have no occasion to insult or injure us. In the presence of the Decalogue all stand upon the plane of perfect equality before God and man, and he who is greatest among it is great simply because of the superiority of his service and usefulness to others.

There should be international unity in peace parliaments of all generic nations, thus: The Anglo-Saxon, the Latin, German, Slav and Scandinavian races should evolve centralized, unified peace organizations among themselves to conserve, develop and bestow upon mankind the best racial attributes and ethical achievements of the races who have a common origin and who, in sentiment, temperament and genius, are the same.

The Anglo-Saxon race should especially impose a supereminent peace parliament among themselves, composed of and representing the fundamental characteristics and essential units of this race, wherein kings, presidents, and premiers might preside as chief magistrates, presidents or premiers without nullification of the functions exercised by them in their own governments.

The King of England, the President of the United States, or the Premiers of Canada and Australia might, if elected or deputed, preside over the deliberations of such an Anglo-Saxon Congress as its President or re-

sponsible head, while still remaining king, president or premier.

The Peace Capital of such an international Anglo-Saxon English-speaking parliament should be established at Stone-Henge, England. History, story and tradition render this spot the center of Anglo-Saxon sentiment. Here civilization on the British Isles first began, and around it are entwined the lore of a hoary and venerable antiquity.

Heretofore war has been a power beyond the ability of any Government to control. Every species of Government that ever existed on the earth has been subject to its power and there never has been a Government which ultimately was not brought to destruction by the spirit of war. It has written, "Mene, Mene, Tekel Upharsin" on every political institution ever established by the genius of man, and except banished from the earth, bids fair to ultimately destroy civilization.

When there is a power in the Government greater than the Government, there is no government. When there is a power in civilization greater than civilization, there is no civilization. That power is war. And to abolish it will require the universal co-operation of mankind, in a supereminent Government.

The fundamental unity of mankind as the logical result of this world war is eminent. Civilization requires it; justice demands it; morality sanctions it; and the representatives of the great nations of the earth now in arms to defend liberty and secure lasting peace have expressed approval of this great moral concept.

Faith declares and reason affirms, that the Divinity, in the dispensation of His Divine Providence, operating through natural events, in the conduct of human affairs, looks to eternity and infinitude in all things permitted or sanctioned, regarding the events of time and space only in their relation and co-ordination to eternal and infinite results.

Within the purview of Divine Providence, the past, the present and the future constitute the Now, the Divine operation being specific with man, general with

men, generic with nations and universal with mankind.

Omniscient, Omnipotent, Omnipresent, Omnibeneficent, in all time without time, and in all space without space, there being no time in its eternity nor any space in its immensity.

Within the purview of Divine Providence viewed from this standpoint, the end in view sanctifies the means employed, hence, Divine Providence permits evil although it sanctions only good to the intent that Man may remain in the state of integrity and thereby be perpetuated to eternity.

To that end Divine Providence endows man with two faculties, Rationality and Liberty. The first enables him to think as he pleases, the second to do as he pleases, howbeit not to escape the consequences, good bringing its essential reward and evil its inevitable punishment.

Without permission to both good and evil, man could not remain in a state of integrity, but would degenerate into a mere beast of the field without power of moral determination, consequently without authority or responsibility. Hence, permission to commit wrong as well as sanction to do right are both essential laws of Divine Providence.

Therefore, War is permitted by Divine Providence although in and of itself it is infernal, being diametrically opposed to the welfare of human society, carrying within its bosom every species of wickedness and depravity and aiming at the extermination of the human race itself.

Those who engage in warfare, civil or foreign, from motives of self-glory, conquest or desire of possession to seize the goods of others, oppress mankind and rule the world, are infernally perverted. They are enemies of both God and man; they love themselves alone; hate all others in comparison with themselves, care nothing for the welfare of others, seek only their own gratification, would destroy the human race, without regard to the

helpless, innocent or unoffending. They would trample upon and exterminate all rights, human and divine.

Peace at any price is slavery; therefore, those who wage war to defend freedom, protect their country, retain its liberty and save mankind, really fight against war to destroy and extinguish it. They are, therefore, saviours of mankind, true patriots, heroes and martyrs. Their service, involving and endangering their lives, is the greatest use to humanity, so that living they are beloved and venerated, and, dying, become heirs to immortal fame.

War is permitted that mankind, while remaining in a state of integrity to think and ability to do as they please, without which there would be no liberty or rationality, may, by the consequences of their own actions, be reformed, regenerated and preserved, without which the human race would inevitably perish.

Two great cupidities create War—Love of Dominion and Lust of Ownership. The former craves to govern all things, the latter to possess all things. In an Autocracy these two insane lusts make one, centralizing wealth and commanding power and authority, and continually aspiring and conspiring to own all wealth and to possess all power. Nor can these two cupidities ever rest satisfied short of possessing and controlling the earth.

To subdue these evil principles, Divine Providence, at sundry times and in different places, inspires the souls of great men to extinguish effete forms of Government, wherein the Lust of Dominion and greed of material possession have gained ascendancy, and in their places to raise up responsible forms of Government wherein truth and justice may prevail.

Numbers grant no dispensation of truth nor can a majority ennoble falsehood. One man may be right when all the world is wrong. The world is led by individuals to see the right and not by masses. Like a great light, a mighty mind is in the center, with lesser minds in the circumference.

Such a man was the hero of this Memorial. His political system of Federal Government with its three branches, Legislative, Judiciary and Executive, have been virtually adopted by all the responsible Governments on earth.

Hence man proposes, but God disposes. His Divine Providence governs the World. Therefore, a power must arise in human society willing and capable of universal protection. Gathering into its bosom as the ocean gathers the waters all constituted power and authority, supported by the universal sanction and might of mankind. Confined within the measure of its usefulness, controlled by the forms of law and order as approved by human experience and administered through those procedures arising from the spirit of justice in the application of force, moral, material and physical.

"With charity toward all and malice toward none." "With no friends to reward, nor enemies to punish." Without "Entangling Alliances." Neither intimidated by fear nor stimulated by hope of reward. Having within its purview the universal peace, protection and prosperity of the earth. Depending upon the whole world for its support. Looking mankind squarely in the face, seeking neither place nor applause, loving truth and justice and fearing not the brief authority of a little day.

Indifferent to false conceptions of duty, deaf to public clamor, dumb to national prejudice, blind to self-interest, averse to vain glory, seeking only the reward of service well and faithfully performed, established on the moral precepts of the Decalogue, and looking away from the idol of war to the God of Peace.

All power not especially delegated should be specifically withheld. Nevertheless, to accomplish its designed mission of universal peace and protection, such a Government should necessarily possess within the sphere of its lawful functions and limitations, the unquestionable sovereignty of the earth.

Therefore, the nations entered into this federal unity must, within the limits assigned and delegated, yield the

principle and prerogative of sovereignty. Preparedness is compatible with such renunciation. There can be but one absolute sovereign power upon the earth, if in the last analysis, mankind are to have universal, permanent peace.

Such a Government must possess legislative, judicial and executive functions, hence, must consist of a Parliament with a lower House to meditate and propose international law; an upper house to approve and sanction; a Supreme Court of international jurisdiction to interpret, and an administrative to carry the purpose of the law into execution.

Europe should be fundamentally united and an Eminent Government, representative of and responsible to all of the European nations, established over that continent. The international capital should be Constantinople. The Dardanelles, uniting the Mediterranean and Black Seas, separating Europe and Asia and granting access to both continents possess a strategic advantage and ethnological value which no individual nation should exclusively possess or command.

Three thousand years ago, the God of Heaven and Earth established fundamental international, universal world unity in law and order, by enunciating for the benefit of all mankind, the Decalogue. This constitutes the essence of all law, human and divine, national and international, and all the nations of the earth have to do is to gather around and establish upon the Decalogue, world unity in the administration of Truth and Justice between nations as between individuals.

The English-speaking world is practically prepared for such international unity. The British Isles, England, Ireland, Scotland and Wales, the Dominion of Canada, the Commonwealth of Australia, the Empire of India, the English possessions in South Africa, the West India Islands, New Zealand and the United States are practically one commonwealth, with fundamental international ideals and aspirations. They are fundamental Democracies and are so administered.

If we add to them France and Italy, we thereby embrace the Latin race, both in Europe and America, as Latin America will naturally follow the trend of Latin Europe.

We suggest an "Eminent Peace Parliament" established over each continent, comprised of the appointed and elected representatives of the nations inhabiting the various continents comprising legislative, judiciary and executive functions with Congress, Senate, Supreme Court and Administration, meeting tri-annually, and having within the purview of its constituted prerogatives matters of supreme continental importance and vital moment to all of the nations inhabiting the continent including transportation, communication, sanitation, coinage, weights and measures, trade, economics, finances and political polity.

Over all the world we would suggest an International Fundamental, Universal, Federal World Unity, established in a parliament consisting of four chambers, and comprising within the purview of its prerogatives the legislative, judiciary and executive power and authority of mankind.

First, an elective congress of five members from each civilized, three from semi-civilized, and one member each from barbarous nations entering into and comprising the universal super-eminent government of mankind. What constitutes the three essential degrees of civilization to be determined by international law as created by the world parliament and defined by the Universal Supreme Court.

Second, an appointed Senate comprising two Senators from each sovereign nation represented in the Universal Parliament. The Senators to be appointed by the responsible governments of each nation having plenary authority in manner agreeable to its constitution and government.

Third, "An Assemblage of Regents." Notables, Elder Statesmen, selected, elected and appointed by the Continental Governments in manner to be determined by such eminent governments when created and duly

empowered. The Regents to form a world cabinet or privy council to the President of the Earth. The Regents to be selected from the prominent representatives of the various races of mankind and embodying the racial characteristics and ethical ideals. The World President to be selected from the body of the Regents, elected by the Congress, approved by the Senate, and sanctioned by the Regents of the races forming the World Parliament.

Twenty Regents from Europe, fifteen from North America, ten from South America, ten from Asia, five from Africa, and five from Oceanica.

The Regents to be composed of men of eminent international standing and dignity, of ability and integrity unquestioned and unquestionable, who have served their nations in international capacity as emperors, kings, presidents, governors and ambassadors, whom the whole world would delight to honor and who would resign their functions in any one or more nations and become Postulants for the dignity of the World Regents.

Super-eminent men, universally trained, international minds, within whose intellectual and rational purview the various races of mankind and the nations of the earth constitute one humanity to be served, protected and equally defended. From this august body of men the President of the world and his cabinet would be chosen. His seat would be the "Seat of the Mighty" indeed.

Fourth, a Supreme Court consisting of one man each from the Supreme Courts of each and every sovereign nation constituting the world unity, to comprise the Universal Supreme Court of Mankind. The most august body of men in the world into whose hands under the auspices of Divine Providence shall be committed in the last and final analysis the supreme constituted power and authority of mankind, from whose deliberate judgment lawful appeal may only be taken to Almighty God.

Such a parliament would constitute a universal government, command the confidence and have

the support of mankind. A Mandate issued by this Government would constitute an Edict which the good would willingly and the evil must perforce obey. It would sanction all international treaties before becoming effective. It would set legitimate bounds to the political aspirations and economic ambitions of any one or more nations or of the united nations of any one continent. It would command and be obeyed by mankind. It would be so constituted, authorized and empowered that in the nature of human events its verdict on any one question would be essential "law and order," and, therefore, constitute the *security* and *peace* of the world.

It is conceivable that questions and problems may arise in various nations which might not be satisfied by the decisions of mankind as expressed in the Universal Parliament, but it is inconceivable that any appeal to arms from the final decision of the Supreme Court of the World could ever hope to meet success, and, therefore, we might rest assured that, granted such a government, mankind could reasonably hope for universal permanent peace.

For purposes of universal protection and peace the world Government should own, possess and control the various coigns of vantage and strategic importance commanding the approaches, entrance and exits of the Continents, Harbors, and Bays of the principal Nations as affording means of defense, and by implication, offense, when necessary, to the united protection of mankind.

Where all would benefit none could reasonably object, and the Nations now controlling such vantage points should willingly yield them to the Universal Government for the joint and mutual protection of all Nations what heretofore was deemed essential to the personal safety, defense and peace of individual governments.

Such places of military strength and International importance as Gibraltar, Corsica, Malta, and the Suez Canal in the Mediterranean, the Kiel Canal and Heligoland in the North Sea or German Ocean, the Dardanelles and entrance and exits from the Mediterranean to the Black Sea, separating and uniting Europe and

Asia, and the Straits of Magellan, Cape Horn, Cape of Good Hope, the Panama Canal and certain islands, headlands, capes, peninsulas and promontories in the Atlantic, Pacific, Indian, Northern and Southern Oceans, as most readily lend themselves to military strategy. All maritime nations in a state of peace would be entitled to their use and service. Only in times of war would belligerents be denied their use by the universal government.

The earth belongs by right of eminent domain to all the people who live on it and not merely to some of the people. There are however civilized, semi-civilized, barbarous and savage nations, efficient, inefficient and worthless peoples, progressive, backward, retrogressive and degenerate peoples, all have certain rights and privileges. All have certain duties, and all should be compelled to live up to their duties and responsibilities to others, and on this condition alone, should be entitled to the exercise of their inalienable prerogatives. Ceasing to give they should cease to have. This is the fundamental law of creation.

The world should have an international universal world maritime armament to police the seas, and protect the combined interests of the entire world. The Navy of the earth should be under the control and management of the World Parliament and its efficient heads should be selected from the great maritime powers. The world navy would be at home in all waters, and a visit of this universal power on the sea to any one nation would be *prima faciae* evidence that the particular nation visited was *persona grata* to the universal government.

The naval power captured by the Allies from the Central Powers should become the nucleus of this international navy. Battleships, Dreadnaughts, Cruisers, Submarines, Submarine destroyers, Gunboats, Patrols, and the Air-craft, now in Allied hands would make a fine beginning to the naval strength and power of the world and it could be wisely increased by additions from time to time from the great naval powers until the world itself and its universal government possessed a

strength of defense and if necessary offense capable of resisting any possible hostile combination against the world, its peace and dignity.

The armies of the world should be under one supreme council of military commanders, assembled from all the great nations, and power, dignity, authority and responsibility apportioned pro rata to the ability and integrity of the nations, and their records as observers of international peace and their national treaties, duties and obligations toward others.

The armies of mankind would remain in their own national lands but their officers and commanders should be internationally trained and transferred from one nation to another, thereby becoming international officials able to command any one or more of the armies of the nations in times of war. During peace the different armies would be officered and commanded by their own national officials, with the visiting generals, commanders and officers as honored guests and cadets in temporary command for the purpose of learning the military tactics and methods of training and efficiency in the different nations.

The great Cantonments, Arsenals, Fortifications, Citadels and Armories of the world under international jurisdiction with the local nationals in charge, but in times of war not in command. The resources military of the whole world would be at the disposal of the supreme government when occasion required to maintain peace and enforce law and order or chasten the delinquent and bring them back to their national and international obligations. No nation so small, weak and insignificant but shall have peace with protection and none so great and powerful but shall be disciplined if necessary. On these terms and conditions alone we can have universal, permanent peace.

For purposes of general utility, service and usefulness the world should make use of one selected language as the international speech of mankind. There need be no rivalry, still less jealousy and least of all fear. Here again, as in all other international concerns, efficiency

should govern and humanity should be willing to elect one of the great languages as a medium of universal communication and service. Where all would benefit none would or need be in doubt.

The English language should be that tongue. It is well-nigh universal. It is the speech of commerce, business, finance and economics. It is the language of the travelled world. It commands a large portion of the human race as their mother tongue. It is spoken throughout the earth, contains all the elements of universal application to the needs of humanity on its material plane, and is not difficult to learn. Like the people of this world it is progressive and aggressive, and contains the elements of fundamental world unity.

There are languages more expressive of interior sentiments and desires, more musical, literary, artistic, temperamental, idealistic, romantic, moralistic and beautiful, but taking into consideration all the facts of material civilization and the physical requirements of humanity on the external side of life, the English language, the development of a thousand years, contains the all in all of human requirements. It is the language par-excellent of material intellectual and rational truth, brief, pithy, succinct, to the point, and even in its idioms and common expressions it affords ample evidence of its superiority over other tongues in direct application.

We confidently predict that within one hundred years the English language, willy nilly, will be the universal tongue of the world, and all men will say when demanding action: "Fish or cut bait."

Fundamentally the interests of mankind are identical and it is possible to so correlate and fraternize the human race materially, economically and politically that another universal war will be a physical impossibility.

Such a government is possible if the principles of "Federal Unity" now existing between the United States of America could be put into universal application among the nations of the earth. Questions of language, habits, customs, traditions, methods and modes of govern-

ment; environment and experience would all give way to mutual use and service among the nations. Not which is the greatest and most powerful, but which is the most useful would have preference and precedence among the nations.

Such a government must have a source from whence it can radiate and to which all nations may look for redress of grievance. Its circumference would be the world as the sphere of its mental and moral activities would be universal.

Its center should be that spot sacred above all others on earth where the "Moral Concept" of life and its duties found first and highest expression and fruition. That center should be Palestine, sacred to the Christian, the Jewish and the Mohammedan world.

Judea possesses no material resources to tempt cupidity, excite the lust of dominion or induce men to slay one another to Possess. It does own the riches of the mind and the treasures of the soul. There the Decalogue, the Sermon on the Mount and the Lord's Prayer descended out of heaven from God to bless mankind or else civilization is an idle dream.

Greece created Art; Rome, Law and Order; Palestine, Religion and Morality.

There the Prince of Peace lived and there He died that the world might have peace. There the Jew can look with reverence as to the homeland of his race, the glory of the patriarchs and of the prophets. There the Mohammedan world may gaze with reverence second only to that of Mecca and there the moral sentiments of Christendom gather around the feet of Christ.

It is the land of the "Moral Concept," the spiritual home of the human race. Not my country, nor your country, but our country; not your government, nor my government, but our government. "Our God, our country, and our home" may find expression there.

Jerusalem should be the moral peace center of the earth with the Decalogue once more restored to Mount Zion as the only infallible guide in international as in national and individual affairs.

If from this maelstrom of death and destruction there arise the governmental unity of mankind, the glorious manhood of America and of the world shall not have died in vain.

JERUSALEM, "THE CITY"

Forsaken, fallen, desolate, abhorred,
Remembered only in religious story;
Disconsolate, abased, despised, ignored,
Thou who wert once the Empress Queen of Glory.

Prophets and Kings, Philosophers and Sages,
Princes inspired with sacred allegory,
Martyrs and Saints, God's witnesses through ages,
Have fled to Heaven and left Thee old and hoary.

When Solomon reigned, Wisdom and Wealth abounded,
Jehovah's temple stood on Zion's sacred hill.
Incense arose, the Harp and Timbrel sounded,
Warrior and Priest adored to learn God's Holy Will.

Then men and angels from Thy holy places
Held "High Converse" in Love and Wisdom grounded;
Approved of God, anointed by His Graces,
While Heaven and Earth with hallelujahs sounded.

Then Zion's Maidens coy, with tresses braided,
And Judah's youths, of noble, manly carriage,
Thy Walls, O Zion, and Thy Courts paraded,
Whispering of Heaven, and Home, and Love, and Marriage.

Gone are Thy Priests, Thy Prophets have departed,
Gone are Thy Kings, Thy Walls and Gates o'erthrown,
Thy people wander, faint and weary-hearted,
Forsaken, wretched, desolate, alone.

Thy tabernacles have been desecrated.
Mohammed rules where stood God's Holy Fane;
Thy homes are gone, with Love once animated,
Calvary alone remains, and Gethsemane.

Jerusalem, Thy glory hath departed,
The owls and bats forsake Thy crumbling walls
Sackcloth and ashes for Thy sons, sore-hearted,
Death and the grave brood o'er Thy vanished halls.

Jerusalem, awake from slumber hoary,
The Master calls His servants, bids them rise;
Put on Thy garments, deck Thyself in glory;
And bring to Earth a message from the skies.

CORRESPONDENCE

RICHMOND, VA., June 1, 1918.

HIS EXCELLENCY,
HONORABLE WOODROW WILSON,
President of the United States,
Executive Mansion,
Washington, D. C.

MY DEAR MR. PRESIDENT:

On behalf of the descendants of George Mason of Virginia, I desire to express our united appreciation of the honor you have conferred upon his old homestead and thereby his memory, by naming the first ship to be built at Alexandria, the "Gunston Hall."

Very dear to his descendants is the memory of this distinguished ancestor. Morally beyond reproach; of unquestionable ability and unimpeachable integrity; free himself and wishing others the same moral blessing; seeking neither place nor applause and meeting all men on the basis of their mental and moral worth without regard to their political power, financial influence or social standing.

The bosom friend, companion and lifelong confident of Washington, he was worthy of that distinction. An obedient son, kind brother, affectionate father, loving and faithful husband, honored citizen, staunch patriot and able statesman, he was essential to his age and generation in the founding of a new nation.

Mason created, Jefferson proclaimed, Marshall interpreted and Washington administered the principles established by the Declaration of Independence and the Constitution of the United States. This entitles his name to immortality.

His political sagacity discerned the future and predicted the Civil War. Had his judgment been acted upon how much wrath and violence would have been avoided. The honor you now confer upon his memory serves to renew the recollection of a worthy citizen, eminent patriot and profound statesman.

Mr. President, I have the honor to remain,

Very respectfully yours,
[Signed] ROBERT C. MASON.

THE WHITE HOUSE
WASHINGTON

3 June, 1918

My dear Mr. Mason:

It was Mrs. Wilson and not I who chose the name GUNSTAN HALL for the ship about to be built at Alexandria, and I know that I can speak for her and say that she did it with a great deal of pleasure, being just as glad as I would have been to honor indirectly the distinguished name of George Mason.

May I not express my warm appreciation of your kind letter of the first of June?

Sincerely yours,

Woodrow Wilson

Mr. Robert C. Mason,
Richmond, Virginia.

RICHMOND, VA., June 7, 1918.

HIS EXCELLENCY,
HONORABLE WOODROW WILSON,
President of the United States,
Executive Mansion,
Washington, D. C.

MY DEAR MR. PRESIDENT:

Permit me to thank you for your very gracious answer to my recent letter in reference to naming the ship about to be built at Alexandria, the "Gunston Hall."

Kindly express to Mrs. Wilson our appreciation of the honor she has accorded the memory of George Mason.

Mr. President, I have the honor to remain,

Very respectfully yours,

[Signed] ROBERT C. MASON.

HONORABLE COLIN H. LIVINGSTONE.

President, Virginia Shipbuilding Corporation; Vice-President of The American National Bank, Washington, D. C.; President of the National Council and Chairman of the Executive Board of the Boy Scouts of America.

HONORABLE COLIN LIVINGSTONE, President:
Virginia Shipbuilding Corporation,
Alexandria, Va.,

June 9, 1918.

MY DEAR SIR:

Herewith I have the honor to present for the consideration and, I trust, approval of yourself and associates this Memorial upon the life and principles, moral and political, of George Mason, whose memory your Corporation has been pleased to revive by naming the first ship constructed in your yard at Alexandria, the "Gunston Hall" in honor of his old homestead on the Potomac, in Fairfax County, Virginia.

Mount Vernon, the abode of Washington, Monticello, the residence of Jefferson and Gunston Hall the home of Mason constitute the patriotic shrines of Virginia whereunto every lover of freedom when visiting the Old Dominion makes a pilgrimage to pay his debt of gratitude and offer his devotion upon those altars of liberty. In point of historic interest in the annals of our country, those three homes take precedence over all others in America.

Animated by the generous example of our President who drove the first rivet, encouraged by yourself and associates, the Theme approved by Statesmen and literary men and my effort sanctioned by the good-will and pleasure of the various branches of our family, I have ventured upon this tribute to the name and memory of an illustrious American moralist, statesman and political philosopher to whom this country owes a boundless debt of gratitude.

The privilege I have assumed is an honor and a responsibility. I am as sensible of the one as conscious of the other and trust to discharge this duty with such fidelity to truthfulness that your leniency and the public grace will forget the faults and remember only the virtues of this Eulogy.

There are many subjects of supreme interest in connection with the life and times of George Mason which cannot be commented upon in a work of this brevity. However, if within the limits assigned I succeed in bringing before the public some few of the principles which inspired the life and ennobled the actions of this pre-eminent citizen of our revolutionary Epoch I shall deem myself amply rewarded.

Wishing long life and prosperity to this noble ship, I have the honor to remain,

Very respectfully yours,

[Signed] ROBERT C. MASON.

VIRGINIA SHIPBUILDING CORPORATION

ALEXANDRIA, VIRGINIA

WASHINGTON, D. C., June 12, 1918.

HON. R. G. MASON,

Richmond, Va.

DEAR MR. MASON:

I am in receipt of your letter addressed to the President of the United States, requesting invitations be sent to yourself and other descendants of the Honorable George Mason, founder of Gunston Hall, Virginia, in whose honor the first steel freight steamship constructed at the Virginia Shipbuilding Corporation's shipyard at Alexandria, Va., has been named by the wife of the President of the United States, Mrs. Woodrow Wilson.

It is with great pleasure that we shall extend to yourself and other members of the Mason family most cordial invitations to be present at the launching of this ship, which we expect will take place sometime during the month of September of this year.

It may interest you to know that the Hon. C. C. Carlin, Representative in Congress from the Alexandria District of Virginia, suggested that the first ship to be launched from our yard should be called either "George Mason" or "Gunston Hall," leaving the selection of the name to Mrs. Wilson. Mrs. Wilson chose "Gunston Hall," and so christened the keel, at the same time at which the President of the United States drove the first rivet. Mr. Carlin urged that no proper recognition had ever been made of Mr. Mason, who in our history should occupy a most distinguished place in consideration of his splendid qualities as a statesman and his connection with the Declaration of Independence, and other vitally important episodes in the early history of our country. Let me suggest that I believe that Mr. Carlin would quite naturally appreciate a letter from you in this connection.

Yours very truly,

[Signed] COLIN H. LIVINGSTONE.

UNIV. OF
CALIFORNIA

BENJAMIN W. MORSE.

Vice-President and General Manager of the Virginia Shipbuilding Corporation, Alexandria, Va., to whose ability and integrity is largely due the success attained by this financially powerful concern.

Clinedinst Studio, Washington.

RICHMOND, VA., June 26, 1918.

HONORABLE C. C. CARLIN,
Representative in Congress,
Alexandria District of Virginia,
House of Representatives,
Washington, D. C.

MY DEAR MR. CARLIN:

The honorable Colin H. Livingstone, President of the Virginia Shipbuilding Corporation, Alexandria, Virginia, has advised me that we are indebted to you for the suggestion of naming the first ship to be built in their yards, in memory of the old homestead of George Mason "Gunston Hall," and that it was at your request the wife of the President, Mrs. Woodrow Wilson, named the ship and the President himself drove the first rivet.

Permit me to thank you for this timely remembrance of one of the most notable sons of Virginia, one to whom, under the auspices of Divine Providence we are indebted for much of the freedom, under law and order, which our country enjoys today.

It is a privilege as well as a duty to write and sincerely thank you for the honor you have been instrumental in conferring upon the old homestead and thereby the memory of George Mason.

I am sure I will be expressing the sentiments of all the descendants of George Mason when I say that the honor now conferred upon his memory is most pleasing and grateful to us all.

I have the honor to remain,

Very respectfully yours,

[Signed] ROBERT C. MASON.

COMMITTEE ON THE JUDICIARY.
HOUSE OF REPRESENTATIVES U. S.,
WASHINGTON, D. C.

July 9, 1918.

ROBERT C. MASON, ESQ.,
Richmond, Va.

MY DEAR MR. MASON:

This is the first opportunity I have had to reply to your letter. I approve heartily of the idea of having the Mason family attend the launching of the ship "Gunston Hall" at Alexandria. I look upon George Mason as the greatest of all Virginians and the naming of the ship by Mrs. Wilson was not only a compliment to your illustrious ancestor, but brought to the minds of the American people the many splendid things for which he stood.

With best wishes, I am,

Very truly yours,

[Signed] C. C. CARLIN.

United States Shipping Board
Washington

June 10, 1918.

MR. R. C. MASON,
Richmond, Va.

DEAR MR. MASON:

Your letter of June 7 to President Wilson has been referred to me. I shall take pleasure in asking the Virginia Shipbuilding, Company, of Alexandria, to issue invitations to representatives of your family upon the occasion of the launching of the ship "Gunston Hall." I am sure they will be very glad to do this.

Very truly yours,

[Signed] EDWARD N. HURLEY,
Chairman.

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